

A
S E R M O N

Preach'd before the Right Worshipful the
MAYOR and CORPORATION,
Of the Town and County of
NOTTINGHAM,
IN THE

Parish Church of St. MARY
In the said Town, *December 3. 1702.*

BEING THE
DAY of THANKSGIVING
FOR THE

Signal Successes GOD has been pleased
to grant to Her MAJESTIES Forces
both by SEA and LAND.

By EDWARD CLARKE, M. A.
and Vicar there.

Publish'd at the Request of the Audience.

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NOTTINGHAM

In the Parish of St. Martin
with Church of St. Martin

A-OF-T-H-A-K-G-I-V-I-N-G

both of St. A and St. B

St. A and St. B

St. A and St. B

St. A and St. B

To the Right Worshipful
JOHN PEAKE, Esq; Mayor,

The Worshipful the
A L D E R M E N,
And the rest of the Members of the
Antient Corporation of Nottingham:

Together with the Inhabitants of the
Parish of St. *M A R Y* in the said Town.

Gentlemen,

THE liberal Encouragement you are
pleased to afford my Labours a-
mongst you, gives you, of all others,
the most just Title to them: and since you
think any Service of mine worth your ac-
ceptance, I ought not in Duty and Grati-
tude to deny it. Had it been otherwise,
and could I, in good Manners, have with-
stood the Authority of some, and the Sollici-

The Epistle Dedicatory.

tation of others, this Discourse had been remanded to that recess where it had its birth, there to have lain, as it deserves, in perpetual Obscurity. But since it must look abroad, God grant, it may have the effect, tho' in never so small a degree, which some of you made use of, as an Argument whereby to inforce its Publication; namely, the promoting of Sincere Piety towards God, by a more universal acknowledgment of his Providence, of Loyal Obedience to Her Sacred Majesty, and of Union of Affections one amongst another. And may the same good God bestow upon you, plentifully, the Graces and Blessings of Heaven in this Life; and the Eternal Joys and Glories of ~~in~~ the next: So prays,

Gentlemen,

Nottingham,

Dec. 18.

1702.

Your most Obliged

and Obedient Servant,

Edw. Clarke.

Pſalm LXIV. Verſes, ix. and x.

*And all Men ſhall fear, and ſhall declare
the Work of God; for they ſhall wiſe-
ly conſider of his doing.*

*The Righteous ſhall be glad in the Lord
and ſhall truſt in him; and all the up-
right in heart ſhall glory.*

How pertinent the matter of this
Pſalm is to the occaſion of a Thank-
giving Solemnity, is ſufficiently
warranted, in that the Wiſdom of our Church,
has thought fit to make choice of it, as proper
for a very great Anniverſary. And I think Nov. 5.
I may ſay, our preſent Circumſtances ſeem
to verify the Predictions of it: The delive-
rances the Pious *David* ſo ſolemnly Suppli-
cates for himſelf, we through God's Mercies
are partakers of, the deſtruction of his and
God's Enemies which he ſo confidently fore-
tells, is in a great meaſure confirm'd to us
in the various defeats of ours. His Pro-
phesy is in great part become our Histo-
ry, and the gratefull returns we are to
A make

make to Almighty God, of Thanks and Praise for such favours, will from the words of the Text become the Subject of our present Consideration.

And certainly, if ever God's Blessings and Favours to a Land and People call'd for a just return of Praise and Thanksgiving; if ever the visible effects of his particular Care, Protection, and Indulgence to a Nation, prompted to an acknowledgment some way suitable, those which we have abundantly experienc'd, of late, do most Earnestly require that Tribute: And they must be either very stupid and insensible, or very ungrateful, whosoever they be amongst us, who either sullenly refuse, or carelessly decline the paying of it.

'Tis now full Forty Years and upward, since out of that dismal Night of Confusion, the blackest and most dreadful, which, of some Ages, had overspread this Nation, the glorious Dawn of the Restoration appear'd, at what time our Religion, Government, and Laws return'd from Exile, together with their, then great, Patron and Defender; and though, God be thanked, the
Light

Light of that Day, and the Purity of the Gospel has still continued amongst us; yet has it been not without its Obscurities, and gathering Clouds have sometimes darken'd its Lustre, and threaten'd no less than an utter Extinguishment.

But now, these being dispell'd and blown over, the Glorious Day breakes out upon us, with a brightness no less pleasing than surprizing. And by God's gracious Providence in her Preservation, we have got a Queen upon the Throne, who in Glory as much out-shines her great Predecessors, as She excells them in Virtue, who inherits all the Noble Qualities of Her Royal Progenitors, without any of those blemishes which may give a Diminution to their Character. Whose Religion is Orthodox and Protestant, according to the true Standard of the Establisht Church of *England*, whose Piety is sincere and unaffected, Her care for the Publick Interest and good of her People, most tender and endearing, and Her Heart, to make bold with an Expression of her own, *entirely English*.

And for this, God has blest both her
Councils

Councils and Armes with such Signal Successes, that all *Europe*, as well as we, must needs stand amaz'd at them. And *France* in particular has felt more blows from Her mighty Arm, at least some more wounding and fatal within these fix Months, than 'tis probable she has done for near sixty Years before.

Now 'tis for these wonderful Successes of Her Majesties Arms, both by Sea and Land, that Her Piety prompts her to engage her People to a most solemn Expression, of their Gratitude and Acknowledgments to Almighty God. Wherein She indeed has gone before us in a most Bright and Shining Example, attended with the Nobles and great Men of the Kingdom, the Lords and Commons Assembled in Parliament, a Sight beyond what our Eyes, or the Eyes of our Fathers have seen, thereby, in the most Conspicuous manner, both to express Her own great Sense of the Almighty's Favours, and to set forth his Glory; as likewise to Animate us to the like Ardency and Devotion: Now it comes to be our turn to express Ours. *This therefore is the Day which the*
Lord

Lord has made, and, as with reverence I may add, which our Queen has made too: God has given the Occasion, and the Queen has made this the Opportunity of the Nations returning their Devout Praise and Thanks to God for his great Mercies; *we will therefore rejoice and be glad in it.*

To give Instances, from Scripture, of God's People Assembling themselves together in solemn manner, to return Thanks for Deliverances and Mercies receiv'd. To speak of Moses his Song; of Joshua's calling the People together; of Deborah and Barak; of David and Solomon; of Jehosaphat, Hezekiah and Josiah, of Nehemiah and Zerobabel, would be a thing altogether needless where the occasion loudly calls for it; and even natural Religion, without any farther warrant from Authority and Example, would prompt Men to it. For who can be so stupid and inadvertent, as not to take notice of great and unusual Events? And who, upon observation of them, can let them pass, without some Reflection upon their Author and occasion; whereof the words of our Pious Psalmist in the Text, are but the result. And

all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory. Now from these words I shall make it my business to shew.

First, That 'tis a point of Wisdom to consider well the Author of all great Events: They shall wisely consider of his doing.

Secondly, The Effect of such a wise Consideration. Which is, (1st.) more general, wherein all will be more or less concern'd; all men shall fear, and shall declare the work of God. (2dly.) More particular, and with respect to the righteous, and the upright in heart, they shall be glad in the Lord, shall trust in him, and shall glory.

First, Then, 'tis a point of Wisdom to consider well the Author of all great Events. They shall wisely consider of his doing.

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The ways of God, in his Providential Administration of the Affairs of this World, as they are hidden and unsearchable, so are they withal unerring and certain. He makes use, 'tis true, of the Agency and Instrumentency of Angels and Men, nay, of Devils and Things Inanimate; towards the bringing about the Wisdom of his Purposes: But then he makes use of them, only as his Instruments, whilst he himself has the management and direction of them, to the producing his intended Effect. And yet so inconsiderate are we, for the most part, no less than detracting from the Honour of our All-wise and Almighty Projector and Operator, that we ascribe that Event to the Instrument and second Cause, which ought only to be attributed to the first. Good Prudence and Policy, Counsel and Conduct, Number and Forces, shall sometimes have all the glory of those Successes, which at best is but their due in the second place; and after that of God, from whom alone they receive all their Activity and Energy is sufficiently consulted for. Other whiles, where the End and the means conducing to it

BOOK 2

it are Disproportionate, where great Events are brought to pass by ways seemingly slight and inconsiderable, there a lucky Hit and fortunate Adventure shall reap all the Praise and Commendation, which the unseen as well as the unerring Hand of Providence deservedly calls for. This is a Fault, though God knows too Epidemical, yet very Pernicious and of evil Consequence; since 'tis in effect a denial, or at least a too shameful forgetfulness of God's Providence, which too soon makes way for the denial, of his Existence and Being. For though the School of *Epicurus* did indeed the one, without the denying the other, yet the very false Notion which he is said to have had of God upon this account, if pursued, would have dwindled his being at last into nothing. The great Exaltation he gave to the Nature of God, making him an haughty stately Being, full of himself, and so regardless of all things besides, was indeed the greatest Diminution: And in searching such a Principle to the bottom, there would at last be found very little difference in having no God at all, or having such an one as is good for nothing. Goodness

ness and Wisdom are as Essential to God, as Being and Power, and we can no more think of a most perfect Being without these, than we can think of an Animal without Life. Life makes it to be living, so does infinite Goodness join'd with infinite Wisdom, and the rest of his Glorious Attributes, make God what He is. Now if there be infinite Goodness and Wisdom in God, about what can they be better employ'd than in Ordering, Governing and Disposing of that, they at first made and produc'd. Goodness was the first mover toward the Creation of the World, and then Wisdom and Power assisted each other in the Framing and Modelling of it: Without the one it had never been at all, and without the other it had never been what we now see it is, a Beautiful Harmonious System of Things.

But since it is thus, we are not to think that God deserted the World as soon as made. The same Goodness which prompted him to produce it, prompts him still to Govern and Sustain it, and he will no more Abandon and Relinquish it, than he
will

will totally annihilate and destroy it. He may indeed, and certainly will, alter the present Frame and Compages of it, and destroy it too as to its present Constitution, that being still under the direction of his Providence: But there are some parts he has now made Immortal, and so will never be Universally destroy'd. And till that grand Catastrophe and Revolution be effected, wherein will be fully display'd all the various Methods and Workings of God's Providence, so mysterious at present to us, and undiscoverable; God is still no less concern'd and imployed in the Affairs of the World, in order to the bringing them to that great End.

Should I here begin with the Inanimate part of the World, and so pass on to the Vegetable and Sensitive, what a vast Scene would there immediately be open'd to us of God's Providence, in ordering, sorting, and disposing of Minerals, and Vegetables, Plants and Animals, to their several Ends and Uses, whereby one is made to support, sustain and preserve another, and all Harmoniously conspire for the Good and Beauty of
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the Universe. But this would be beyond my present Intention, making my Process too tedious, though the Disquisition would not be unpleasant.

And therefore to confine my self to the Rational part of the World, and to Man for whose sake all other things were Created. How is God's Providence, every moment, concern'd in his Preservation and Protection, in his Sustenance and Support, in bringing about Various Events, and seemingly casual Contingences, either for the rewarding his Virtue, or punishing his Wickedness and Sin. He sometimes ties him with the Chains of Fate and Necessity, and anon exposes him to the fluctuation and uncertainties of Fortune and Contingency, and then leaves him to his own liberty. And yet, all the while, keeps the Reins in his own Hand, and manages all these just as he pleases, to the bringing about the Infallible Determinations of his own wise Counsel. His Power delights to manifest it self in high and difficult matters, and usually walks contrary to the wisdom of Men. His whole Work is to do Wonders, and by these,
He

He being invisible in Person, declares his Presence upon Earth. How oft does he bring Scorn and Contempt out of the highest Pride, Ambition and Worldly Glory, and turns the greatest abundance into a Plague, and a Curse by unsatiableness? Out of Secular Wisdom and Cunning he brings extreme Folly; and sudden Want out of ill-gotten Wealth. He raises Destruction out of the fulfilling our desires, and out of secular Joys and Pleasures, brings Sighing and Mourning. He delights to take the wily in their own Craftiness, and to deceive the Decievers. To make his own Net which the Wicked has hid, to catch himself, and himself to fall into the Destruction he hath prepar'd for others. He loves to Judge Men by their own Self-condemnation, and to make the guilty pronounce sentence upon himself. To punish Men by their faults, and to make their own way, rather than his power to overthrow them.

And if the management of Providence be thus conspicuous, as it many times is, in single Instances of particular Persons, much more is it in the grand Revolutions of
King-

Kingdoms and States. *Here God stands in the Congregation of Princes, He is a Judge among gods.* He presides and moderates in their Councils, and marches out into the Field with their Armies, either for their Assistance or Overthrow. *He casteth out the Counsels of Princes, and maketh the Devices of the People to be of none Effect.* He refraineth the Spirit of Princes, and is wonderful among the Kings of the Earth. *He stilleth the raging of the Sea, and the noise of its Waves,* and which is much more than all that, the *Madness of the People.* Here the Workings of his Hand are more easily trac'd in his advancing, and rewarding Righteous and Religious People, with the Blessings of Peace, Plenty and Prosperity: and in his Punishing the Wicked and Disobedient, with Wars and Devastations, with Famines, Pestilences and Earthquakes, with Foreign Foes and Intestine Divisions. He that in such Occurrences as these, sees not the Finger of God, is Blind and Insensible; and he that seeing makes no acknowledgment of them to God, nor improvement to himself, is Obstinate and Rebellious.

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When

When a wicked Prince is to be remov'd, or a Nation Chastis'd, there Providence exerts it self, either in sending an induration and insensibility of Mind, as upon *Pharaoh* and the *Egyptians*, or an infatuation and distraction in Counsels, as in *Achitophel*; or in suffering a Male-administration of Government to provoke to a Revolt, as in *Jereboam* and the Ten Tribes; or in putting a lying Spirit into the Mouths of Prophets, as in the matter of *Ahab*; or in permitting a Conspiracy to take effect, as in *Jehu*; or striking a sudden and unaccountable terrour into their Armies, as into that of the *Syrians*. Various indeed, are the workings of Providence in these Cases; sometimes producing strange and wonderful Effects by very unlikely means, if not secret and unseen: otherwhiles making the Occasion apparent, but very disproportionate to the Event, as by a Word cast out at random, by the mistake of a Message, the miscarriage of a Letter, the failing of a Horse, the contrary sitting of the Wind, or the sudden swelling of a River. Upon such Casualties as these, sometimes the Fate of a Kingdom has turn'd or
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the fortune of a Battle; yet all these manag'd by the steady and unerring Hand of Providence, which when things, by a certain Series and train of Consequence, were brought to such an Head and Maturity, struck in, by some such like inconsiderable contingency, to nick the great Event. A thing, which though the Unwise does not consider, nor the Fool understand, yet the Sober and the Religious will observe it, and from thence shall come to understand the ways of God's Providence, and to admire the Wisdom and Justice of his Dispensations to the Sons of Men.

A very pregnant and remarkable Instance we have of this, in that which in a great part gives the occasion to this Days Solemnity; the success of the Fleet under Admiral *Rooke*, and of the Land Forces under the Command of his Grace the Duke of *Ormond*. We all know how long they were detain'd by various Accidents, and the contrary sitting of the Winds before they could set forward upon their intended Expedition. Had they gone out sooner in all probability they had return'd sooner: or

had they met with the desir'd success in their first Attempt, they had stay'd longer, or left those Forces behind them, which were necessary for such an Undertaking; or had they gain'd Intelligence sooner, or by any other way then what they did; the Enemy might have also gain'd Intelligence of their Resolution, and so have prevented their Design, by withdrawing themselves, or removing all their Effects into Places more remote, and of greater security. But now all things concur'd to favour the mighty Enterprize; and that Expression of the Prophet seems to admit of a wonderful application, even according to the Letter, *Esay. 33. 23. Their Tacklings were loos'd, they could not well strengthen their Mast, they could not spread the Sail, then is the prey of a great Spoil divided, the lame take the Prey.* And now let not Fortune and Chance, let not good Resolution and wise Conduct, let not Courage and Bravery carry away all the Honour and Applause, although these too in their several degrees may justly challenge a due Eulogy and Commendation: but let God have the Glory, who manag'd whatsoever was Contingent

gent; and inclin'd, and directed whatever was Voluntary toward the Succeeding this mighty Undertaking, and procuring the wish'd Event.

And so I come to the Second thing propos'd; Namely, That when Men have thus wisely consider'd, and found God to be the Author of every great Event what the effect of such a Consideration will be. And this, as I told you, the Text represents to us in a twofold respect.

First, As more general, in which all Men who make any Observation at all, will be more or less concern'd. *All men shall fear and declare the Work of God.*

Secondly, As more particular, with a peculiar respect to the righteous, and the upright in heart; they shall be glad in the Lord, shall trust in him, and shall glory.

1st. Then, the more general effect of Men's considering God to be the Author of every great Event, and wherein all will be more or less concern'd, is, Fear and Acknowledgment. *All men shall fear and declare the Work of God.*

Now if by Fear, be meant a reverential
awe

awe and dread of God's Majesty ; this, methinks, is the least that any Man can entertain, when He sees great and wonderful Effects brought to pass by God's Power and Providence. Who can but reverence that Majesty which displays it self in Works of greatness and wonder? And when that Reverence is begot in their Hearts, then will they discover something of it by their Mouths, they shall *declare the Works of God*; his Works will extort a Confession from any that are not perfectly stupid, or profanely Irreligious. Hence it is, that as God has a more peculiar Hand in managing the Affairs of War, and for that reason is by the *Psalmist* stil'd, *the Lord mighty in battle*; so People are generally more Inquisitive about the Success and Event of Wars than of any other thing, and when notable Victories and Advantages are obtain'd by one side, and great Blows and Defeats are receiv'd by the other, all Mouths are fill'd with the News of them; and God's work, who *teaches Mens hands to war, and their fingers to fight*, is declar'd in every place.

Psal. 24.8.

Or 2dly. if Fear be put for the apprehension

hension of some Evil to ensue, this will have a general Influence too; forasmuch as all Men are Sinners, and some way or other Obnoxious before God; but especially, upon such as are highly Wicked and Flagitious, even although the particular Event be for their present temporal Interest and Advantage. For though they may for the present see themselves prosperous and successful, and their Enemies visibly declining, and lessening daily in their Honour and Esteem, in their Interest and Trade, in their Power and Warlike Force; is it not natural, to reflect that if God be the Author of all this, upon account of their Sins and Provocations, that he may bring the same or worse Calamities upon them, if they continue still in theirs. Sin is naturally productive of Punishment, and usually apprehensive of it too; And if we see it actually inflicted upon others for their Wickedness, is it not reasonable to expect, that it will overtake us too, unless we amend? What if this be the time to humble *France*, by means of Us and our Confederates, to that degree that she shall not be able to do us any considerable

siderable mischief for an Age to come, as
Spain, has not been, since the Famous Eighty
 eight? Has God no other way of visiting
 us for our Offences, if we continue to be
 Wicked? Can He not raise up another Na-
 tion, whom at present we think little of, to
 be a Scourge and Terror to us? Can He not
 visit us with Pestilence, or Famine, or In-
 testine Wars, if our Sins provoke Him to
 it? For we are not to think our Successes
 are the effect of our own well deserving at
 the Hands of God and the rewards of our
 Righteousness; but rather of God's just dis-
 pleasure against our Enemies, for their
 Wickedness, their Immorality, and Profane-
 ness; upon which account, I fear, that of
Moses to the Children of *Israel* *Deut.* 9. 5.
 is more applicable to us, *Not for thy righte-
 ousness or the uprightness of thine heart dost
 thou go to possess this Land, for thou art a stiff-
 necked people; but for the wickedness of these
 Nations the Lord thy God doth drive them out
 from before thee, than that of Joshua to the
 Reubenites and the Gadites Josh. 22. 2. &c.*
*Ye have kept all that Moses, the servant of the
 Lord, commanded you; and have kept the charge*
 of

of the Commandment of the Lord your God: now therefore return ye and get ye unto your Tents, and unto the Land of your Possession. And therefore let us not be so transported with our Successes, as for them, to ground too presumingly upon God's Favour, since tho' as such they immediatly require the highest Expressions of our Gratitude and Praise; yet, as considering God to be the Author of them, he may soon see cause to turn their Current, especially if we continue that of our Sins, upon account of which, all Men have Reason to fear and to declare the Works of God.

And yet there is no less reason to Rejoyce and Glory too, but that is more peculiar to the Righteous and the Upright in Heart, which is the Second Branch of that Effect, which the Consideration of God's being the Author of all great Events will have in a more particular manner upon the Righteous, *they shall be glad in the Lord shall trust in him, and shall glory.* And this is the last thing also I am to speak to.

And indeed, who can so truly rejoyce as the Good and the Upright, their Joys are
D solid

solid and substantial, whereas these of the Wicked are but Transitory and Superficial. 'Tis therefore a sort of a test of a Man's Uprightness and Sincerity, to observe how he rejoyces, especially upon this so Solemn an Occasion. If it be such a Joy as is sincere and hearty, it will discover it self in a way becoming a true Hearted Christian, and *English* Man at once. One that is really affected with the Prosperity of his Country, with the flourishing Effects both of the Church and Civil Government, will manifest his Joy at any advantages accruing to either, by endeavouring to Improve and Augment, at least to Maintain and Support them. He will earnestly pray for, and chearfully contribute, what in him lies, to their welfare, whereas he who is insincere, what ever fair shew of rejoycing he may make for the present, will discover his insincerity by his future acting; he will either undervalue God's goodness to us or misrepresent it, or shew himself, some way or other, uneasy under it. Indeed sincerity and the true Old *English* plain dealing, is, what by some Men of observation, we have been upbraided

upbraided with the great decay of, for several Years last past; in room of which has succeeded a politick trimming way, and our open Heartedness turn'd into Artifice and Diffimulation. This Observation I could heartily wish, was altogether false and groundless; But if there be any truth in it, as it behoves every Man to examine his own Heart and Conscience, whether there be or no? 'Tis high time to refute it, by returning to our Antient Truth and Honesty, which has been our Glory, and will be our best Security: To that end, let us begin with our rejoycing, and let that be as sincere as the occasion for it is extraordinary. Now if we rejoyce heartily for the Successes God has of late given us, our rejoycing will manifest it self, in the first place, in making our due and solemn Acknowledgments to Almighty God for his great Mercies; which is the proper Business of this Day. 'Tis not our Ringing of Bells, our Illuminations and Bonfires, which are so much the Testimony of our Joyfulness, as our solemn repairing to the place of God's Publick Worship, and there, in the midst of the Congregation, devoutly

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voutly praising him for his Goodness, and adoring him for his Greatness ; (and truly this numerous Audience is not an unpromising token of such a sincere Joy) much less is it Riot and Drinking to excess, which, instead of expressing our Joyfulness, is the Exposing our Sin and our Shame, and affronting God's Mercies, whilst we pretend to acknowledge them.

Nor is rejoycing the Business of one Day only, but it will continue amongst us as God's Favours do, and manifest it self in the next place, in Uniting us more closely together in the Bonds of Mutual Love and Charity. We are all some way or other sharers in the late Blessings of Heaven, by weakening the Power of *France*, we have our Commerce and Trade better secur'd ; nay, our Religion and Civil Rights too ; since 'tis from the exorbitant Power and boundless Ambition of that Monarch, we have had but too formidable apprehensions of their being Invaders, and by reducing him to his just Bounds, we may expect a more certain and lasting

Psal. 24. 8.

lasting Peace, whenever it shall please God to send it. And now, for God's prospering our Arms abroad, 'twould be but a very unsuitable return, to find, any Jarrings and Dissentions at Home; for God's doing good to us, 'twould look very incongruous for us to be designing Mischief and Disturbance to one another: Where the Blessings are Common and Undistinguished, the return of Thanks should be made with Hearts united in Affection to one another, as well as to God the Author, since without Charity our Praises can be as little acceptable to him as our Prayers.

And as to manifest our rejoicing to be such as becomes the upright in Heart, we are to be united in Mutual Love and charity; so in the last place, in our Affection to the Government for its Honour, Interest and Support. God has done great things for us already, and greater we may still reasonably expect, by means of the Unanimity of our Counsels. Let every one use his endeavour to make it appear what 'tis possible for *England* once united to do, both to the securing and promoting our own Welfare

fare, Peace and Happiness at home; and the maintaining the Ballance of Trade and Empire abroad. To that End, let us always think what is consulted, and determin'd, and acted by our Governours, to be intended for the best, however it may succeed. Let us entertain no sinister Suspicions and Surmizes of those in Authority, and such as Her Majesty is pleased to employ in the Affairs of Government, or about Her Person; as if any of them was in any Interest separate from what is ours, and the Publick. And for a full Conviction, that they are not, I think, the late Successes of Her Majesties Arms, and Counsels against *France*; for which we this day return Thanks, is a Demonstration beyond all Contradiction. Had some great Men now at the Helm been such favourers of a *French* Interest, as some ill designing People have formerly endeavour'd to Insinuate; we had not, in all probability, made that Successful Progress, in a War within these Six Months, such as, in that before, we did not make, in so many Years.

I am not willing to reflect upon any thing that is past, but it is somewhat remarkable,
and

and I cannot forbear to mention it in Vindication of their Honour, that a Year, as I take it, has scarce gon over our heads, since there was a scandalous Paper industriously handed up and down, called a *Black-List*; wherein many of those Persons, by whom the Principle Affairs of State, both with relation to War and Civil Government, are now manag'd, were basely traduc'd, for Friends and Pensioners of *France*. They have now had an opportunity of showing their kindness that way, and I think, they have done it effectually. May *France* always have such Freinds of them, and with like success, so long as she continues our Enemy. If she receives such blows, as she has done of late, from her secret Friends, what might she not have expected heretofore, from her profess'd Adversaries? But this is not to be dwelt upon, and I only mention it, that by such manifest, and as I may say, Providential Convictions of Falshood as these, we may not be to hastily impos'd upon, to entertain any unworthy Apprehensions of those in Authority, and above us.

Especially, let us always pay that Homage

mage of true Affection, Reverence and Obedience to Her Sacred Majesty, which Her Exemplary and Unparallel'd Virtues justly challenge from dutiful and loyal Subjects. Let Her Reign in our Hearts, as well as over our Persons, and let us all, unanimously, concur in our devout Praises of God, and Prayers for Her. Long may She live, long may She Reign, long may She continue, as She is, a Publick Blessing to these Nations; and I hope, there is none who has any sense of Love either for himself or his Country, who will refuse to joyn in an hearty *Amen*.

*Now to God the Father; God the Son;
and God the Holy Ghost; be ascribed,
as is most due, all Honour and Praise,
Dominion and Power, now and for E-
vermore. Amen.*

F I N I S.